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THE  
**Jewish Expositor,**  
AND  
**FRIEND OF ISRAEL.**

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NOVEMBER, 1819.

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A STAR IN THE WEST.

[Continued from p. 335.]

CHAPTER VI.

*The known Religious Rites and Ceremonies of the Indians.*

To adopt the language of Father Charlevoix, "Nothing has undergone more sudden, frequent, or more surprising revolutions, than religion. When once men have abandoned the only true one, they soon lose sight of it, and find themselves entangled and bewildered in such a labyrinth of incoherent errors, inconsistencies and contradictions, that there often remains not the smallest clue to lead us back to the truth. One example: The Buccaneers of St. Domingo, who professed to be Christians, but who had no commerce except among themselves, in less than thirty years, and through the sole want of religious worship, instruction, and

an authority capable of retaining them in their duty, had lost all marks of Christianity, except baptism alone. Had these people continued only to the third generation, their grand children would have been as void of Christianity as the inhabitants of Terra-Australis, or New Guinea. They might, possibly, have preserved some ceremonies, the meaning of which they could not account for."

However, our wandering tribes of Indians have, in a most surprising manner, bordering on something rather supernatural, preserved so many essential parts of their original plan of divine worship, and so many of their primitive doctrines, although they have at present almost wholly forgotten their meaning and their end, as to leave little doubt of their great source.

They are far from being idolaters, although many good men, from want of a knowledge of their language, and often having communion with the most worthless part of them, without making any allowance for their local situation and circumstances, have given terrific accounts of these children of nature. And this is not much to be wondered at. For many of our worthy, over zealous and pious Europeans, and some white Americans, deeply affected with a sense of their unhappy state, and feeling the importance of the Gospel to them, have unwisely gone into the woods to them, without proper and preparatory education for so important an undertaking.—I mean, without understanding their language, or being well acquainted with their manners, customs, and habits,—nay, not even making themselves acquainted with their religious prejudices, or by taking sufficient time and using proper means to gain their confidence.

To people so ignorant of what they ought first to have known, and wholly trusting to a heathen interpreter, unable to feel or express the nature of spiritual things, and having to deal with a most jealous and artful people, rendered so by the experience of more than a century, by the continued impositions and oppression of the nation to which their visitants belonged—it is quite a natural thing, that they were often at first despised by the Indians,

and then made a mere butt, for the most worthless to frighten and laugh at. Hence the Indians have often in a frolic dressed themselves in the most terrific manner, and made the most frightful images, with every kind of extravagant emblem about it, to alarm and terrify their new comers, of whom they thought so lightly. We speak now principally of their light, bad people, who inhabit around or near our settlements. That, as a people, they are sensible of propriety, and are careful observers of characters, is well known to those who have been long conversant with them. It is a fact well attested, that a preacher went among them before the revolutionary war, and in a sudden discourse to them, began to tell them that there was a God, who created all things—that it was exceedingly sinful and offensive to him, to get drunk, or lie, or steal—all which they must carefully avoid. They answered him—"Go about your business, you fool! Do not we know that there is a God, as well as you! Go to your own people and preach to them; for who gets drunk, and lies and steals more than you white people?" In short, if the Indians form their ideas of us from the common traders and land speculators, and common people, with whom they usually have to do, they will not run into a greater error than we do, when we form our ideas of the character of Indians from those who generally keep about our



settlements, and traffic with the frontier inhabitants.

The Indians are filled with great spiritual pride—we mean their chiefs and best men. They consider themselves as under a theocracy, and that they have God for their governor and head. They therefore hold all other people, comparatively, in contempt. They pay their religious worship, as Mr. Adair assures us, (and he had a great opportunity of knowing) to *Loak-Ishto*, *Hoolo-Abba*, or the great, beneficent, supreme, holy spirit of fire, who resides above the clouds, and on earth with unpolluted, holy people. They were never known (whatever some Spanish writers may say to the contrary, to cover their own blood-thirsty and more than savage barbarity to the natives they found in Mexico, at their first arrival among them) to pay the least perceivable adoration to images or dead persons, or to celestial luminaries, or evil spirits, or to any created being whatever.

Their religious ceremonies are more after the Mosaic institution than of Pagan imitation. They do not believe the sun to be any larger than it appears to the naked eye. Notwithstanding the various accounts we have had from different authors, greatly exaggerating the reports of the Indians' irreligious conduct, they have taken little or no pains to be well informed (for it is attended with considerable difficulty, from their known se-

crecy) and have therefore grossly misrepresented them, without designing to mislead. Historians ought not to be trusted, as to detailed accounts of these people, with whom it seems to have been previously agreed among themselves, to charge with being red savages and barbarians, while the Indians, in return, consider as white savages and accursed people, those who thus traduce them. Readers should carefully examine into their means of knowledge—their connections with the Indians, and the length of time and opportunities they enjoyed in a social intercourse with them. Difficulties, and those very great, have arisen from the impracticability of a stranger being well informed, particularly arising from their unconquerable jealousy and great secrecy in every thing relating to their religious character. Again, historians are often fond of the marvellous, and are apt to take up with any information they can get, without examining its source, and are too apt to make up strange stories to answer their private purposes, or to cover base designs. This is fully exemplified in the abominable false accounts published by the Spaniards, relative to Mexico, on their first conquering, or rather carrying destruction and bloodshed through that fine country, to gratify their covetousness and bloody dispositions, when they had not the least foundation in truth for their diabolical accounts.

Adair assures us, that from the experience of forty years, he can say, that none of the various nations from Hudson's bay to the Mississippi, have ever been known by our trading people, to attempt the formation of any image of the *great spirit* whom they devoutly worship. They never pretend to *divine* from any thing but their dreams, which seems to proceed from a tradition, that their ancestors received knowledge of future events from heaven by dreams—vide Job xxxiii. &c.

Du Pratz had a particular intimacy with the chief of the guardians of the temple, in a nation near the Mississippi—2 vol. 173. That on his requesting to be informed of the nature of their worship, he was told that they acknowledged a supreme being, whom they called *Coyo-cop-chill*, or *great spirit*, or the *spirit* infinitely great—or the *spirit* by way of excellence. That the word *chill* in their language, signifies the most superlative degree of perfection, and is added to make that appear, as *oua* is fire, and *oua chill* is the supreme fire, or the sun. Therefore by the word *Coyo-cop-chill*, they mean a spirit that surpasses other spirits, as much as the Sun does common fire. The guardian said, that the great spirit was so great and powerful, that in comparison with him all other things were as nothing. He had made all that we see—all that we can see—and all that we cannot see.

He was so good that he could not do ill to any one, even if he had a mind to do it. They believed that the great spirit had made all things by his will; that nevertheless the little spirits who are his servants, might by his orders have made many excellent works in the universe, which we admire; but that God himself had formed man with his own hands. They called the little spirits, *free servants*. That those spirits were always before the *great spirit*, ready to execute his pleasure with an extreme diligence.

That the air was filled with other spirits, some good, some wicked, and that the latter had a chief, who was more wicked than all the rest. That the great spirit had found him so wicked, that he had bound him for ever, so that the other spirits of the air, no longer did so much harm.

He was then asked, how did God make man? he answered that he kneaded some clay, and made it into a little man—after examining it and finding it well formed, he blew on his work, and forthwith the little man had life—grew—acted—walked and found himself a man, perfectly well shaped. He was then asked about the woman—he said, probably she was made in the same manner as the man, but their ancient speech made no mention of any difference, only that the man was made first—page 174.

The Indians also, agreeably to the theocracy of Israel, think



the great spirit to be the immediate head of their state, and that God chose them out of all the rest of mankind, as his peculiar and beloved people.

Mr. Locke, one of the ablest men Great Britain ever produced, observes, "that the commonwealth of the Jews, differed from all others, being an absolute theocracy. The laws established there, concerning the worship of the one invisible deity, were the civil laws of that people, and a part of their political government, in which God himself was the legislator."

In this, the Indians profess the same thing precisely. This is the exact form of their government, which seems unaccountable, were it not derived from the same original source, and is the only reason that can be assigned for so extraordinary a fact.

The Indians are exceedingly intoxicated with religious pride, and hold the white people in inexplicable contempt—the common name they give us in their set speeches, literally means, *nothings*; but in their war speeches, *ottuck ookproose*, the accursed people. But they flatter themselves with the name *Hottuk-ore-too-pate*, the beloved people. This is agreeable to the Hebrew epithet *Ammi*, during the theocracy of Israel. When their high priest (if we may be allowed the term, for their most beloved man) addresses the people, he calls them, "the beloved or holy people." These addresses

are full of flourishes on the happiness of their country, calling it a land flowing with milk and honey.

When any of their beloved people die, they soften the thoughts of death, by saying, *he is only gone to sleep with their beloved forefathers*, and usually mention a common proverb among them, "*neitak intahah*," the days appointed, or allowed him, were finished. And this is their firm belief, for they affirm that there is a fixed time and place, when and where every one must die, without any possibility of averting it. They frequently say, "Such a one was weighed on the path, and made to be light." They always ascribe life and death to God's unerring and particular providence.

Contrary to the usage of all the ancient heathen world, they not only name God by several strong compounded appellations, expressive of many of his divine attributes, but likewise say *Yah* at the beginning of their religious dances, with a bowing posture of body—then they sing *y, y, y, ho, ho, ho, he, he*, and repeat those sacred notes (but not the whole name) on every religious occasion. The religious attendants calling to *Yah*, to enable them humbly to supplicate, seems to point to the Hebrew custom of pronouncing *Jah*, which signifies the divine essence. It is well known, what sacred regard the Jews had to the great four lettered name, scarcely ever to mention it in the

whole, but once a year, when the high priest went into the holy sanctuary on the day of expiation of sins. Might not the Indians, have copied from them this sacred invocation, and also their religious forbearance in never mentioning the whole name, but in their sacred songs of praise. Their method of invoking the great spirit in solemn hymns, with that reverend deportment, and spending a full breath on each of the first two syllables or letters of the awful divine name, has a surprising analogy to the Jewish custom, and such as no other nation or people, even with the advantage of written records, have retained.

Charlevoix, speaking of the northern Indians, observes, that the greatest part of their feasts, their songs, and their dances, appeared to him, to have had their rise from religion, and yet preserve some traces of it. I have met with some persons, says he, who could not help thinking that our Indians were descended from the Jews; and found in every thing, some affinity between them and the people of God. There is indeed a resemblance in some things, as not to use knives at certain meals, and not to break the bones of the beast that they eat at these times, (and we may add, that they never eat the part under the lower joint of the thigh, but always throw it away.) The separation of their women, at certain periods. Some persons have heard them, or thought they heard them,

pronounce the word, *hallalujah*, in their songs. The feast they make, at the return of their hunters, and of which they must leave nothing, has also been taken for a burnt offering, or for the remains of the *pass-over of the Israelites*: and the rather, they say, because when any one family cannot compass his portion, he may get the assistance of his neighbour, as was practised by the people of God, when a family was not sufficient to eat the whole paschal lamb.

The Israelites of old were ordered by Moses to fix in the tabernacle (as Solomon did afterwards in the temple, all by command of God) Cherubim over the mercy seat. The curtains also which lined the walls and the veil of the temple, had the like figures on them. The Cherubim are said to have represented the names, *Yo-he-wah-elohim*, in redeeming lost mankind, and means the similitude of the great and mighty one, whose emblems in the congregational standards, were, "the *bull*, the *lion*, the *man*, and the *eagle*." So Ezekiel informs us the Cherubim were uniform and had these four compounded animal emblems. Every one had four faces (appearances, habits, or forms).—chap. x. 14. 20. 22. Each of the Cherubim, according to the prophet, had the head and face of a man; the likeness of an eagle about the shoulders, with expanded wings; their necks, manes, and breasts, resembled those of a lion, and

their feet those of a bull or calf; the soles of their feet, were like a calf's foot. Ezekiel i. 4—6. "And I looked and behold a whirlwind came out of the north, a great *cloud and a fire infolding itself*, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire—also out of the midst thereof, the likeness of four living creatures. And this was their appearance:—they had the likeness of a man, and every one had four faces, and every one had four wings," &c. &c.—10th ver. "As for the likeness of their faces, they four had the face of a man and the face of a lion on the right side; and they four had the face of an ox on the left side; and they four also had the face of an eagle,"—vide ver. 11. These are the terrestrial cherubim, and the psalmist represents them as the chariot of divine majesty, and displays his transcendent and glorious title of King of kings. Psalms xviii. 7. 11.—"God sitteth between and rideth upon the cherubim" as a divine chariot—ibid. xcix. 1.

So the American Indians, particularly the Cherokees and Choktaws, have some very humble representation of these cherubimical figures, in their places of worship, or beloved square; where, through a strong religious principle, they dance almost every winter's night, always in a bowing posture, and frequently singing, *halleluyah*, yo, he, wah. They

have in these places of worship, which Adair says he has seen, two white painted eagles, carved out of poplar wood, with their wings stretched out, and raised five feet from the ground, standing in the corner, close to the red and white imperial seats; and on the inner side of each of the notched pieces of wood, where the eagles stand, the Indians frequently paint with a white chalky clay, the figure of a man, with buffalo's horns,\* and that of a panther, the nearest animal in America, to that of a lion, with the same colour. These figures they paint afresh at the first fruit offering, or the annual expiation of sins. Yet it has never been known that the Indians ever substituted the eagle, panther, or the similitude of any thing whatever, as objects of divine adoration, in the room of the great invisible divine essence. Nay, they often give large rewards for killing an eagle, and they kill the panther wherever they find him.

The ideas which a people form of the supreme Deity, will direct to the nature of their religious worship. Among the southern Indians, *Ish-to-hoolo* is an appellation for God. It points at the greatness, purity, and goodness, of the Creator, in forming man. It is derived as is said from *Ishto*, great, which you find in all the

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\* It was an ancient custom amongst the eastern nations, to use horns as an emblem of power, which the Indians always do.



prophetical writings, attributed to God. Also from the present tense of the infinitive mood of the active verb *ahoolo*, "I love," and from the preter tense of the passive verb *hoolo*, that is, sanctifying, sanctified, divine or holy. Women set apart, they term *hoolo*, that is, sanctifying themselves to *Ish-to-hoolo*. So *Netakhoolo* signifies a sanctified or holy day. So *Okka hoolo*, water sanctified. Thus *Ish-to-hoolo*, when applied to God, in its true radical meaning, imports *the great beloved holy cause*, which is exceedingly comprehensive, and more expressive of the true nature of God, than the Hebrew name *Adonai*, which may be applicable to a human being. When they apply the epithet, compounded, to any of their own religious men, it signifies, *the great, holy, beloved, sanctified, man of the Holy One*.

They make the divine name point yet more strongly to the supreme author of nature. For as *abba*, signifies father, so, to distinguish God, as the King of kings, by his attributes, from their own *Minggo Ishto*, or great chief, they frequently name God *Minggo Ishto Abba*, *Ishto Abba*, *Minggo Abba*, &c. and when they strive to move the passions, *Ishto Hoolo Abba*. They have another more sacred appellative, which with them is the mysterious essential name of God;—the tetragrammaton of the Hebrews, or the great four lettered name already mentioned, *Y. O. He. Wah*. This they, like the

Hebrews, never mention altogether in common speech. Of the time and place, when and where they mention it, they are very particular, and always with a solemn air.

The Indians have among them orders of men answering to our prophets and priests. In the Muskohge language, *Hitch Lalage*, signifies cunning men, or persons prescient of futurity, much the same with the Hebrew seer. But the Indians in general call their pretended prophets, *Loa-che*, men resembling the holy fire, or Elohim. Their tradition says, that their forefathers were possessed of an extraordinary divine spirit, by which they foretold things future, and controuled the common course of nature; and this they transmitted to their offspring, provided they obeyed the sacred laws annexed to it. They believe that by the communication of the same divine fire, working in their *Loa-che*, they can yet effect the like. But they say it is out of the reach of *Nana Ookproo*, or bad people, either to comprehend or perform such things, because the holy spirit of fire will not co-operate with or actuate *Hot-tuch Ookproo*, the accursed people. "A sachem of the Minggo tribe, being observed to look at the great comet which appeared the first day of October, one thousand six hundred and eighty, was asked, what he thought was the meaning of that prodigious appearance? answered gravely, "It

signifies that we Indians shall melt away, and this country be inhabited by another people."—Smith's New Jersey, 136, in a note. How this Indian came by his knowledge, without the learned Whiston's astronomical tables, or whether he had any knowledge, is not so material. He will, however, be allowed as good a right to pretend to it, when the event is considered, as the other had in his conjectures concerning the cause of Noah's flood. At all events, this Indian must have reasoned well, and had pretty clear conceptions of the effects that would naturally follow such causes.

Mr. Beatty gives much the same account of their prophets among the Delaware nations or tribes, above forty-five years ago. They consult the prophets upon any extraordinary occasion—as in great or uncommon sickness or mortality, &c. This, he says, seems to be in imitation of the Jews of old, enquiring of their prophets. *Ishto Hoolo* is the name of all their great *beloved men*, and the pontifical office descends by inheritance to the eldest.

It cannot be expected but that the dress of the old Indian high-priest, or rather, their *great beloved man*, or the first and oldest among the *beloved men*, should be different from that of the high priest of the Jews. The poverty and distressed condition of the Indians, renders such a conformity impossible; but notwithstanding the traces of agreement are

really astonishing, considering their circumstances, and their having no means of knowing what it was, but by tradition, being deprived of all records relative to it.

Before the Indian *Archi-magus*, or high priest, officiates in making the supposed holy fire, for the yearly atonement for sin, as will soon be shewn, he clothes himself with a white garment, resembling the ephod of the Jews, being made of a finely dressed deer or doe skin, and is a waistcoat without sleeves. When he enters on that solemn duty, a beloved attendant spreads a white dressed buckskin\* on the white seat, which stands close to the supposed holiest division of their place of worship, and then puts some white beads on it, that are offered by the people. Then the *Archi-magus* wraps round his shoulders a consecrated skin of the same sort, which reaching across under his arms, he ties behind his back, with two knots on his legs, in the form of a figure of eight. Instead of going barefoot, he wears a new pair of white buckskin moccasins made by himself, and stitched with the sinews of the animal. He paints the upper part of them across the toes, with a few streaks of red, made of the red root, which is their symbol of holy things, as the

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\* When the high priest of the Jews went into the holy of holies on the day of expiation, he clothed himself in white: and when the service was over, he left these clothes in the tabernacle.—Levit. xvi. 4. 23.



vermilion is of war. These shoes he never wears at any other time, and leaves them with the other parts of his pontifical dress, when the service is over, in the beloved place.

In resemblance of the sacred breast-plate, the American priest wears a breast-plate, made of a white conck-shell, with two holes bored in the middle of it, through which he puts the ends of an otter skin strap, and fastens a buckhorn white button to the outside of each, as if in imitation of the precious stones of urim and thummim, which miraculously blazoned on the high-priest's breast, the unerring words of the divine oracle. Instead of the plate of gold which he wore on his forehead, with the words holy, or separated to God, the Indian wears around his temples either a wreath of swan's feathers, or a long piece of swauskin doubled, so as only the fine snowy down appears on each side. And in likeness of the tiara of the former, the latter wears on the crown of his head a tuft of white feathers, which they call *yaterah*, but the meaning of the word is not known. He also fastens a number of blunted wild turkey cocks' spurs towards the toes of his mocasins, as if in resemblance of the bells which the Jewish high-priest wore on his coat of blue.

Bartram assures us, "that there is in every town or tribe, an high priest, usually nicknamed by the white people, the juggler, or conjurer, be-

sides several of inferior rank. But that the oldest high priest or seer presides always in spiritual things, and is a person of great consequence. He maintains and exercises great influence in the state, particularly in military affairs; their senate or great council never determining on an expedition without his council and assistance. These people believe most firmly, that their seer or high priest has communion with powerful invisible spirits, who they suppose have some share in the rule and government of human affairs, as well as in that of the elements. He further adds, that these Indians are by no means idolaters, unless their puffing their tobacco smoke towards the sun, and rejoicing at the appearance of the new moon may be termed so.\* So far from idolatry are they that they have no images among them, nor any religious rite or ceremony relating to them, that I could ever perceive.

"They adore the great spirit, the giver and taker away of the breath of life, with the most profound and respectful homage. They believe in a future state, where the spirit exists, which they call the world of spirits, where they enjoy different degrees of tranquility and comforts agreeably

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\* It is rather supposed that they use the smoke of the sacred stem or pipe, as the Jews did their incense—and as to the new moon, as they reckon their time by it, they are as careful observers of it, as the Jews were.

to their life spent here. They hold their beloved man or priest in great respect, and pay strict obedience to what he directs."

These religious beloved men, are also supposed to be in great favour with the Deity, and able to procure rain when they please. In this respect also, we may observe a great conformity to the practice of the Jews. Their records inform us, that in the moon Abib or Nisan, they prayed for the spring or latter rain, to be so seasonable and sufficient as to give them a good harvest; and the Indians have a tradition, that their forefathers sought for, and obtained such seasonable rains, as gave them plentiful crops continually; and they now seek them, in a manner agreeable to a shadow of this tradition.

In the year 1747, a Natehez warrior told Adair, that while one of their prophets was using his divine invocations for rain, he was killed by thunder on the spot; upon which account the spirit of prophecy ever after subsided among them, and he became the last of *their* reputed prophets. They believed that the *holy spirit of fire* had killed him with some of his angry darting fire, for wilful impurity; and by his threatening voice, forbade them to renew the like attempt; and justly concluded, that if they all lived well, they should fare well and have proper seasons. This opinion coincides with

that of the Hebrews, who esteemed thunder-struck individuals as under the displeasure of heaven, and they also observed and enforced such rules of external purity as none of the nations observed except the Hebrews.

As the Jewish prophets had oracular answers to their prayers, so the Indian prophets, who invoke *yo-he-wah* and mediate with the supreme holy fire, that he may give seasonable rains, have a transparent stone of supposed great power in assisting to bring down the rain, when it is put in a basin of water agreeably to a reputed divine virtue impressed on one of the like sort, in times of old, which communicates it circularly.

This stone would suffer great injury, as they assert, were it even seen by their own laity; but if by foreigners, it would be utterly despoiled of its divine communicative power. This looks something like a tradition of the blazing stones of Urim and Thummim. As the Jews had a sanetum sanctorum, or most holy place in their tabernacle and temple, so have all the Indian nations, particularly the Muskohge nation. It is partitioned off by a mud wall, about breast high, between the white seat, which always stands to the left hand of the red painted war seat. There they deposit their consecrated vessels and supposed holy utensils, none of the laity daring to approach that sacred

place for fear of particular damage to themselves, and a general hurt to the people, from the supposed divinity of the place.

According to Mr. Bartram, the great or public square of the southern towns, generally stands alone, in the centre and highest part of the town. It consists of four square or cubical buildings of one story high—uniform and of the same dimensions, so situated as to form an exact tetragon, encompassing an area of half an acre of ground, more or less, according to the strength and size of the town, or will of the inhabitants. One of these buildings is the council-house, where all public business is done. Another of these buildings differs from the rest—It is closely shut up on three sides, and has a partition wall run through it, longitudinally from end to end, dividing it into two apartments, the back part is dark, having only three small arched apertures or holes opening into it from the front apartment, and are but just sufficient for a man to go in at. This secluded place, appears to be designed as a *sanctuary* or sacred part of the temple, as it is said among them, to be death for any person, but the Mico, or high priest, to enter into it, and none are ever admitted, unless by permission of the priests, who guard it night and day. Here are deposited all the sacred things, as the physic-pot, rattles, chap-

lets, eagle's tail, calumet, or sacred stem, the pipe of peace, &c. But children and females are never admitted.

At this time the people of the town were fasting, taking medicine, and praying to avert a grievous calamity of sickness which then afflicted them. They fasted seven or eight days, during which they neither eat or drank any thing, but a meagre gruel made of corn flour and water, at the same time drinking their black drink or physic, which acts as a severe emetic.

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#### LETTER ON THE PRESENT PERSECUTIONS OF THE JEWS.

*To the Editors of the Jewish Expositor.*

Gentlemen,

THERE is a passage in the prophecies of Ezekiel, which, at the present moment, demands the peculiar consideration of those who are watching the signs of the approaching redemption of God's ancient people. By the mouth of that prophet, the Lord thus addresses the seed of Abraham. *And that which cometh into your mind shall not be at all, that ye say, We will be as the heathen, as the families of the countries to serve wood and stone. As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you; and I will bring you out from the people, and will gather you out of the*



*countries wherein ye are scattered, with a mighty hand, and with a stretched-out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and will bring you into the bond of the covenant, and I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the Lord.*

It is altogether manifest, that this prophecy relates to the second redemption of Israel from the Roman captivity, and their conversion to the faith of the Messiah. At the time when it is about to receive its accomplishment, it would seem, that there shall be a prevailing disposition among that people to lay aside the peculiarities of their national manners and religion, and to become as the heathen among whom they dwell, who worship wood and stone. By these heathen, we may probably understand the corrupt Christians of the Romish communion, and they are designated as those who worship wood and stone, to point out the abominations of their image-worship. Now, it surely is scarcely necessary to remark,

that in the present period, the Jews manifest such a disposition as is here described, to forsake their national and distinctive manners and dress, and to adopt those of the Christian nations among whom they sojourn. There is also an increasing tendency among them to embrace, from secular motives, the profession of a corrupt Christianity in popish countries. We have heard of numerous instances of the baptism of Jews in the Romish communion, and by thus professing this corrupt and degenerate form of Christianity, they lose that distinctive abhorrence of idolatry and image-worship which has marked their national character from the period of the Babylonish captivity to the present day. In this state of things, when the Jewish people seem about to abandon their character as a distinct nation, God himself promises to interfere to preserve it. He will, with out-stretched arm and fury poured out, gather them out of the countries where they sojourn. This may probably be effected by means of dreadful persecutions analogous to their sufferings before they left Egypt.

Now, Gentlemen, I wish particularly to call your attention and that of your readers, to the very remarkable fact, that, precisely at the present moment, a spirit of persecution against the Jews, seems to be rapidly diffusing itself through Germany. Your number for August, contains an extract from

the Times Newspaper of the 2d of June, which gives an account of their expulsion from the town of Meiningen. In the New Times, of August 28, there is a letter from Frankfort, to the following effect, "The desire of insulting the Jews, seems as if it was spreading all over Germany. Beginning at Wurtzburg, it has extended not only to Bamberg and Frankfort, but also to Dumbstadt, Mentz, and even Prague, where the Jews are very numerous." The same paper gives the following account of the watch-word made use of by those who barbarously persecute the Jews. "The Hep, Hep, which was the watch-word of the rioters in the late attacks on the Jews in Wurtzburg and Frankfort, according to old chronicles had the following origin: In the year 1097, a party of crusaders headed by Peter Gansfleisch and Conrad Von Leiningen, went about recruiting for followers with colours, on which were inscribed the first letters of the words, *Hierosolyma est perdita*, (Jerusalem is lost,) H. E. P. This swarm, however, never proceeded to the Holy Land, but remained in Germany, where they every where persecuted and murdered the Jews, and more particularly along the Rhine. Wherever this band came with their colours, the people exclaimed, Hep, Hep, and fell upon the Jews."

From Germany let us now turn our eyes to the southern provinces of European Russia,

and there, in the government of Cherson, immediately adjoining to the Black Sea, we behold an assemblage of 4000 Jews, who have nearly left their trades in Poland, and are subsisting by their personal labour, on the vast Steppes or plains\* of the country formerly called Little Tartary, the ancient European Scythia, which seems exactly to correspond with the WILDERNESS OF THE PEOPLES, mentioned in the foregoing passage of Ezekiel. I would ask, whether it does not seem probable that these 4000 Jews may be the nucleus of that great assemblage of the nation which the Lord declares shall be made in the wilderness of the peoples previous to their restoration? If so, the persecution in Germany may be the very circumstance which God will overrule for the purpose of forcing the Jews to leave that country.—The same spirit of cruelty and injustice towards this long oppressed people may also be permitted to extend itself to other countries, and thus, they may generally be expelled from their present abodes, and compelled to take refuge in the dominions of the pious Alexander. It seems evident, that nothing but persecution or distress will induce the Jews to leave the places where they now sojourn, as they are in general much attached to their

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\* See Jewish Expositor for August, p. 320, Extract of a Letter from the Rev. N. Solomon.



adopted countries, and are too deeply immersed in the pursuits of commerce, to be willing to exchange them for those agricultural or pastoral occupations, which they will be obliged to resort to when they come into *the wilderness of the peoples*. I happened very lately to meet with a striking confirmation of the justice of this remark. In travelling from the Metropolis to a distant part of the kingdom in a public coach, I had, for some stages, a young Israelite as my fellow-traveller. He was evidently of the superior class of Jews, and I found out, that he was nearly connected with one of the first Jewish families of the metropolis. When he entered the coach, I was reading a French pamphlet on the restoration of the Jews, which I showed him; and it became the introduction to a very long and interesting conversation between us. He told me, that he was quite indifferent about the promised restoration to the land of his fathers, and very well contented to remain as he was. This is the general spirit of the Jews, and, therefore, we find, that God declares in the prophecy of Jeremiah, xvi. 16. *Behold, I will send for many fishers saith the Lord, and they shall fish them; and after I will send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks*. On this passage, Mr. Frazer, in his *Key to the Prophecies*, remarks,

that “*Enemies and oppressors are elsewhere represented under the metaphors of fishers and hunters;\** and the end of this persecution of the Jews is to gather them, and the time is immediately before they go up to possess the land given to their fathers.”

That nations professing the Christian name, should, at this late period of the world persecute the ancient people of God, is a melancholy evidence of the extreme depravity of man, and it also shews, that these Christian nations have not yet filled up the measure of their sins; for, assuredly the time shall come, when the Lord *will feed them that oppress Israel with their own flesh, and they shall be drunken with their own blood, as with sweet wine.*† Let it be our prayer to God, that our own nation may be kept from this awful guilt and consequent punishment, and while we lament that such wickedness should exist among those who name the name of Christ, let us admire and adore the goodness and wisdom of God, who can make it instrumental in furthering his own designs of mercy and truth to the house of Israel, who thus makes the wrath of man to praise him, and the remainder of wrath will he restrain.‡

I shall conclude by observing

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\* See Amos iv. 2. Hab. i. 14, 15. Ezek. xii. 13. 1 Sam. xxvi. 20.

† Isaiah xlix. 26.

‡ Psalm lxxvi. 10.

that, at the present important crisis of human affairs, we cannot too attentively watch every movement which is connected with the fortunes of the house of Israel, for we may see evidence in all that is passing before our eyes in the world and the church of God, that the most stupendous events often arise from the smallest beginnings. I have, therefore, thought it right to direct your attention to the apparent coincidence between present appearances, and the very remarkable prophecy contained in the twentieth chapter of Ezekiel.

I am, yours, &c.

C. W.

#### OBSERVATIONS ON THE PROPHECIES OF DANIEL.

We submit the following article to the consideration of those who have *attentively* studied the subject to which it relates, and earnestly invite their observations upon it, which we shall gladly insert in our future numbers.

*To the Editors of the Jewish Expositor.*

*Plymouth-Dock, Sept. 25, 1819.*

Gentlemen,

HAVING been lately led to study the Scriptures, allow me, through the medium of your valuable publication, thus to present to the Christian world the first fruits of my conversion; the labour of two years and two months.\* As

\* I am much indebted to, and strongly recommend the perusal of the Rev. T. Scott's Commentary on the Bible.

I conceive, nothing can be of more importance to the true believer, after having secured a personal interest in the righteousness of Christ our Lord and Saviour, than to know, that there are not only times and seasons appointed in the council of the Triune Jehovah, for the conversion of the different nations upon earth: but also to know, that we are now at length arrived at the eve of that happy period when every opposer of the gospel of salvation shall be subdued, and "the knowledge of the glory of the Lord shall cover the earth as the waters cover the sea." And let every well-wisher of mankind here unite, and forgetting their former religious dissensions, say, "Even so Lord Jesus, come quickly," Amen.

From the multiplicity of my professional avocations, I have to regret not being enabled, agreeably to my former purpose, to devote that portion of time which would be required, to compress in the form of a publication calculated to satisfy the enquiries of a scrutinizing and incredulous public;—that view which it hath thus pleased God to afford me, of those events revealed in holy writ, for the guidance and comfort of the true Israel of God, during the dark ages of Satanic influence.

However, to avoid the guilt of wilfully concealing my "talent," at a time when "the powers of darkness" seem to be most actively engaged in their

endeavours to suppress the truth, I have thus, at the recommendation of a few faithful servants of Christ deemed it advisable to submit a brief sketch of them, hoping that out of the many able writers, who have so lately handled these sacred records, some one or more having a correct scale before them, may thereby be induced to resume the subject, and favour the public with such a relation of these sublime, and heretofore mysterious events, as may at the same time serve not only to satisfy the enquiries of the humble believer; but also to prove a salutary warning ("if God will peradventure give them repentance to the acknowledging the truth,") to those who through their blindness and ignorance, are now, by their revolutionary devices, unhappily promoting that scheme which Satan is, and has been so long exercising, by the Divine permission, for the trial and punishment of the hypocritical professors of Christianity, but which, blessed be God, will soon be made an end of.

P. BOLTON.

IN the book of Daniel we have a two-fold representation of the four, and only four, great empires which were to arise in the world, from the era of the Babylonian monarchy, to the complete establishment of the kingdom of the Messiah; as the instruments of vengeance in the hands of the Lord, "to punish the inhabitants of the earth for their iniquity." Out of the two last of them, the Grecian and the Roman, were to

arise "two little horns," or kingdoms, of which I shall treat respectively.

### I. *The Papal.*

Or Daniel's "little horn," (see vii. 8.) which is the same as St. John's first beast, (see Rev. xiii. 1—8.) and began, A. D. 533. The saints were given into his hands for 1260 years, (see Dan. vii. 25. Rev. xi. 2. xii. 6. xiii. 5.) Now in order to find out when that period terminated, I shall here add the 1260 days or years, to A. D. 533.

|        |                 |
|--------|-----------------|
| Thus : | } 533<br>} 1260 |
|        |                 |
|        | <hr/> 1793      |

And this shews that the saints were delivered out of his hands (Dan. vii. 21, 22.) A. D. 1793

Now in order to prove that St. John and Daniel completely synchronize; and also, that the French Revolution was what was meant by the "great earthquake," in which "the tenth part of the city" of Babylon "fell;" I shall here apply the "three days and an half," (see Rev. xi. 1—13.) during which Satan was permitted to "overcome and kill the two witnesses"—to A. D. 1793.) that is, apparently to have suppressed and subverted that mode of worship established on earth by God the Father; through his "two witnesses" sent from heaven, "the Word and the Holy Ghost;" (see 1 John v. 5—9.) whose "witnesses" true Christians are. (see Acts i. 8.)



Deduct the "three days  
and an half," or three  
years and six months. 3.6

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And this brings the com-  
mencement of the revo-  
lution to the middle of  
A. D. 1789.6

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You may now refer to his-  
tory to try whether I am  
correct or not—This is an in-  
controvertible proof that the  
"second woe" ended, and  
the "third" began, (see Rev.  
xi. 14.) early in the spring  
of 1793, A. D. when "the  
seventh angel sounded,"  
(x. 7. xi. 15.) and "the  
Spirit of life" from God en-  
tered into "the witnesses,"  
or persecuted saints, who  
"tormented them that dwelt  
on the earth," (xi. 10, 11.)  
by not peaceably conseriting  
to the idolatry and superstitions  
of the church of  
Rome: but who were, by  
England's (O much favoured  
Isle!) declaring war against  
the infidel power of France,  
Feb. 1, 1793; and soon af-  
ter entering into treaties of  
defensive alliance with Rus-  
sia and Austria, once more  
enabled openly to profess  
the true faith of the Gospel  
—or as Daniel speaks, "the  
kingdom and dominion un-  
der the whole heaven" then  
began to be "given to the  
people of the saints of the  
Most High." And for the  
truth of this grand pro-  
phesy, we have only to en-  
quire into the present state  
of religion in Europe.

Thus have I established  
beyond confutation, from  
Scripture itself, that the

1793 Papal authority commenced  
under the emperor Justi-  
nian, A. D. 533, and was  
taken away in 1793. When  
that "judgment" began  
which was to "take away  
his dominion, to con-  
sume and destroy it unto  
the end." (see Dan. vii. 26.  
Rev. xvii. 16—18.) or, "time  
of the end." (Dan. xi. 35.)  
Now to discover when "the  
time of the end" began, we  
must refer to Dan. xii. 11.  
where this "abomination  
that maketh desolate," with  
her "golden cup full of abo-  
minations and filthiness of  
her fornications," (which we  
learn from Daniel, and  
St. John, was placed and  
strengthened by the Ro-  
mans, and the ten kingdoms  
into which the Roman terri-  
tories afterwards became di-  
vided) was allowed "1290  
days" or years—that is, 30  
years beyond the first pe-  
riod, or "1260 days." I  
must therefore add these  
30 years to the 1260—that  
is, to A. D. 1293, to which  
they extend. Thus:

{ 1793  
  30

---

1823

And this proves that the  
fourth or Roman "beast"  
shall be "slain and his body  
destroyed, and given to the  
burning flame." (see Dan.  
vii. 11.) or as St. John  
speaks, (see Rev. xvi. 10.  
xvii. 16—18. xviii.) "that  
great city" (Rome) "shall  
be utterly burned with fire."  
A. D.

1823

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## II. *The Mahometan,*

Or Daniel's "little horn," (see

viii. 9.) began A. D. 608, as I shall here prove. 'Mahomet, the false prophet, flies from Mecca to Medina, in Arabia, in the forty-fourth year of his age, when he laid the foundation of the Saracen empire, and from whom the Mahometan princes to this day claim their descent. His followers compute their time from this æra, which in Arabic is called Hegira, *i. e.* the flight, A. D. 622. Now as we date the Christian religion from the birth of its founder, so we must the Mahometan. Therefore let us refer to Daniel xii. 7, and 11, and there we see, as with the Papal, so had the Mahometan apostacy, two distinct periods allowed—making also "a difference of thirty years. We shall therefore, after discovering the time of his birth, add thereto these thirty years, to see when he received that power which enabled him "to scatter the power of the holy people by reason of transgression." Thus:

The Hegira is dated, A. D. 622  
Deduct Mahomet's age, then 44

This proves that he was born,  
A. D. 578

To this add the difference of  
thirty years. 30

This proves that the Mahometan religion began, A. D. 608  
I shall now add the 1260 days  
of Mahomet's "power." 1260

1868

And this will bring the end of "these wonders," that is, the end of "the vision of 2300 days," when "the sanctuary shall be cleansed" by "the seventh vial of God's wrath," (the contents of which may be seen in Revelation xvi. 17—21.

xiv. 17—20. xix. 11—21.

Joel ii. iii. Ezek. xxxviii.

xxxix.) to A. D. 1868

### "The Time of the End."

This awful period, as I have already proved, will begin, A. D. 1823, and will be, but more particularly towards its close, "a time of trouble such as never was since there was a nation, even to that same time," (Dan. xii. 1.) that is, to A. D. 1868. When "the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire: and the slain of the Lord shall be many." At "the time of the end," when "the fifth vial" is emptied on "the seat of the" fourth or Roman "beast," then shall "the sixth" (see Revelation xvi. 12—14.) commence, and so end with the "seventh." These are both reserved chiefly for the inhabitants of Asia and Africa, that is, for "the rest of the beasts" (the Chaldean, Persian, and Macedonian,) who "had their dominion taken away: yet their lives were prolonged for a season and time." (Dan. vii. 12.) that is, till A. D. 1823: when, the king of the south (Egypt,) shall push at the king of the north, (see Dan. xi. 40—45.) who "shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow, and pass over, conquering all before him, and subduing Persia, Ethiopia, Lybia, Gomer, and all his bands; the house of Togarmah of the north quarters, and all his bands: and many people." (Ezekiel xxxviii. 5, 6.) Observe this "king of the north" is to be "the chief prince of Meshech and Tubal,



Gog, of the land of Magog: (Ezek. xxxviii. 2.) and is the same spoken of by Daniel, (see viii. 23—25.) and also by St. John. (see Rev. xiii. 11—18. xix. 19—21.) “Here is wisdom,” saith St. John, “let him that hath understanding count the number of the beast: for it is the number of a man: and his number is six hundred three score and six.” According to the account we have given of that impious man, says Sig. Pastorini, he will be born a Mahometan prince, and will rise to the head of the Turkish empire. We may therefore be allowed to suppose him to bear the name of Mahomet, a name which so many emperors, his predecessors, will have borne before him, in honour of the founder of the Mahometan religion and empire. This name, expressed in the Greek language, because St. John wrote the Apocalypse in Greek, is *Μαωμετις*, or *Μωωμετις*, as Euthymius and the Greek historians, Zonaras, and Credenus, write it, and according to the Greek numeration it stands thus:

|   |     |
|---|-----|
| M | 40  |
| A | 1   |
| O | 70  |
| M | 40  |
| E | 5   |
| T | 300 |
| I | 10  |
| Z | 200 |
|   | —   |
|   | 666 |
|   | —   |

This “Antichrist” (1 John ii. 18.) finding himself so powerful by Satan’s aid, and seconded by so able a minister, his “false prophet,” (see Dan. viii. 24. Rev. xix. 20.) will compel all within his territories “to worship” him, or suffer death. (Rev. xiii. 15.) Now, as this “king of fierce countenance” will be but one

“man,” and to continue forty-five years, we may soon expect the death of the present Turkish Emperor, who is an old man. And then the Pacha of Egypt will endeavour, emboldened by his late successes in Arabia, to shake off his dependance.

“The time of the end” is also to be the most interesting period in the history of the Jews (as we term them) since their last dispersion: and for which they have been preserved a distinct people, that the Lord may be “sanctified in them.” The destruction of the New Testament Babylon, as in the case of the old, will be the signal for the commencement of their restoration “to the land of their fathers,” A. D. 1823. Then shall the Lord “be enquired of by the house of Israel,” (probably at first occasioned by the persecutions of those among whom they dwell,) “and he will gather them out of all countries, and bring them into their own land,” “Ephraim” first, and afterwards “Judah.” To quote the various passages in scripture concerning the conversion and restoration of this surprising people, would occupy more room than I can here afford—but let him who doubts it, read Isaiah i. ii. xi. xviii. xlix. lx. —lxvi. Ez. xxxvi.—xxxix. Rom. xi. In Europe “the yoke” is now nearly “broken from off the neck” of this afflicted people; who, “as concerning the Gospel, are enemies for our sakes; but as touching the election, they are beloved for the fathers’ (Abraham, Isaac and Jacob) sake. For as we Gentiles, in times past, have not believed God, yet have now obtained mercy through their unbelief; even so have these also now not believed, that through our mercy they also may obtain mercy.”—Yes, blessed be God!

he hath already began to look favourably upon them, by turning the hearts of us Christians to endeavour to promote their conversion, which he will abundantly recompense. Rely upon it, every remaining yoke will be "broken from off the necks" of the Jews during this awful period of "the Lord's jealous indignation." And from that time, (A. D. 1868.) "nation shall not lift up sword against nation, neither shall they learn war any more." (see Isaiah ii. 4.) for then shall the Lord's controversy with the inhabitants of the earth" cease; (see Jer. xxv.) and so at length usher in the glorious millennium, when "the knowledge of the glory of the Lord shall cover the earth as the waters cover the sea." Amen.

*An Explanation of the "1335 days," in Dan. xii. 12.*

Herein is the great mystery of Daniel's twelfth chapter; and, blessed be God! he hath, according to his promise, (ver. 4.) now unsealed it.—Having heard "the man clothed in linen, which was upon the waters," in answer to one of the attending "angels, swear" that "these wonders" should "be for a time, times, and an half;" that is, 1260 years, (ver. 6, 7.) Daniel "not understanding" him, "said, O my Lord, what shall be the end of these things? And he said, Go thy way Daniel: for the words are closed up and sealed till the time of the end, &c." (ver. 8—10.) or, as he said before, "even to the time of the end," which many translate "till about the time of the end," that is, till about 1823. A. D. though some should partly understand it in the intermediate time, as we learn in ver. 4. 10. —Observe—the "man" having

thus replied to Daniel, again turns to the "angels" and says, "And from the time that the daily sacrifice shall be taken away," (alluding to viii. 9—14.) "and the abomination that maketh desolate set up," (alluding to vii. 8. 11. 20—26. xi. 31—35. "there shall be a thousand two hundred and ninety days;" that is, thirty days beyond the periods before mentioned, (see vii. 25. xii. 7.) as I have previously explained. Having thus answered "the angels," the "man," or angel of the new covenant, the great "I am," then pauses for a moment—and taking a retrospect of the sufferings of his elect during "the latter days of the vision," (x. 14.) exclaims in a transport of joy, "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days." And then turning to Daniel again, who shewed much anxiety, said, "But go thou thy way Daniel, &c." (ver. 12, 13.) O blessed Jesus, what a display of love and sympathy!—And what comfort and consolation was it to poor Daniel to learn, that after 1335 days, these "two little horns," or persecuting powers, would be destroyed; that is, reckoning from the rise of the first or Papal, to the death of the second or Mahometan; when his "people" (the Jews; or, "all Israel, far and near," for whom he had been interceding, see ix.) shall be delivered, every one that shall be found written in the book." (xii. 1.)

I shall now proceed to analyze the "1335 days," or as they are called in x. 14. "The latter days of the vision" of "2300 days," (viii. 13, 14.) Speaking of the vision of 2300 days, Daniel was told that at the expiration of that

time, "the sanctuary should be cleansed." Now knowing that the "1335" or "latter days" extended to the same period, A. D. 1868, when the Lord "shall have accomplished to scatter the power of the holy people," in order to find out when they began, we must therefore deduct the 1335 days from A. D. 1868. Thus :

|                               |      |
|-------------------------------|------|
| End of the vision, A. D.      | 1868 |
| The latter days of the vision | 1335 |

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|   |     |
|---|-----|
| This proves that the "1335,<br>or latter days," began,<br>A. D. | 533 |
|---|-----|

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And consequently proves that the "1335 days" comprised the history of these two apostate and persecuting powers, as I shall further explain. Thus :

|  |     |
|--|-----|
| We have seen that the Mahometan began, A. D. | 578 |
| Papal began, A. D.                           | 533 |

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|  |    |
|--|----|
| Deducting these, the first<br>beast from the second,<br>shews a difference in<br>their rise, of years, | 45 |
|--|----|

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Again :

|                                     |      |
|-------------------------------------|------|
| The Mahometan will terminate, A. D. | 1868 |
| The Papal, A. D.                    | 1823 |

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|   |    |
|---|----|
| Deducting these, the first<br>from the second beast,<br>shews the number of<br>years difference in their<br>fall. | 45 |
|---|----|

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And I have before proved that the Papal was given thirty years to die; and the Mahometan thirty years to grow, or acquire his bestial spirit. So that reckoning backwards and forwards, as you please, we find these two

beasts occupying the 1335 days, beginning A. D. 533, and terminating in 1868, as I shall still further prove, in my explanation of the time of "the vision of 2300 days"—thereby bringing one and all in support of each other—And I trust by so doing, to prove at the same time, as well for the information of the unbelieving Jew, as the blind Deist, that the prophecies concerning the coming of Christ have been exactly fulfilled—as the date of his birth is the pivot, if I may use the expression, on which I have turned my elucidation of these grand prophecies; appealing to general history for the truth of what I have asserted. For as the wise and intelligent Scott remarks, 'The grand outlines of history are the best interpreter of the grand outlines of these astonishing prophecies.'

*"The Vision of 2300 days."*  
Dan. viii. 14.

This has puzzled every commentator that I have read—And why? Because they allowed too much scope to their wandering imaginations, instead of adhering to the truth of general history. "But as for me," to use the words of Daniel, "this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes" who, believing, act as if they knew, that "all the inhabitants of the earth are reputed as nothing before the Most High, who doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou? For wisdom and might are his: and he changeth the times and the seasons: he removeth kings, and setteth up



kings: he giveth wisdom unto the wise, and knowledge to them that know understanding: he revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him."

Now in order to discover when this "vision" began, we must deduct the period of "the cleansing of the sanctuary," (A. D. 1868.) from the 2300 days—thereby to ascertain how long before the birth of Christ, the "he-goat," or Macedonian empire began. Thus:

|                                   |      |
|-----------------------------------|------|
| The number of years in the vision | 2300 |
| The vision extends to A. D.       | 1868 |

|   |     |
|---|-----|
| This proves that the vision began—B. C. | 432 |
|---|-----|

And we shall now refer to history to shew further that it was exactly at that time that "the Most High" raised up the "he-goat" with which he purposed to smite the "ram," (Dan. viii.) and to "scourge his people by reason of transgression." For by proving this, it completely establishes all the other dates.

In Mitford's Grecian History, vol. II. chap. xiv. sect. 4, we are presented with a summary view of the history of Macedonia, wherein Perdicas lays the foundation of that scheme so ingeniously executed afterwards by his younger brother Philip, the father of Alexander, that, "notable horn," which, "after smiting the ram, and breaking in pieces his two horns," was himself to "be broken, and for it to come up four others towards the four winds of heaven: and in the latter time of their kingdom, when the transgressors are come

to the full, a king of fierce countenance," &c.

In sect. 6, page 161, (according to Thucydides) Mitford dates the surprise of the Thebans on Plataea, in April, or May, B. C. 431, that is, in the fifteenth year of the thirty years truce (see chap. xiii. sect. 5, page 108.) and in the sixth month after the battle of Potidea, the spring then beginning.—Again, in page 158, he says, Since the affairs of Coreyra, and Potidea, the truce on both sides was considered as broken, and war as impending, &c. Also, in chap. xv. sect. 4, page 194, dated B. C. 429, he says, In the third spring of the war, the Peloponnesians changed their plan of offence, &c.

Now is not this proof positive, where reason is allowed to preside, that the "he-goat" or Macedonian monarchy began to sprout, B. C. 432,—the very period to which my mode of calculating the prophecies had brought it? However I know, by publishing this, that I shall subject myself to the assaults of those whom nothing can turn from their own wayward opinions. But to such I say, If you do not like it, favour the public with what you may conceive a more correct view, leaving it to them to judge: and instead of confusing the reader by exercising your skill in combating the opinions of others on the subject—adhere steadily to scripture, and authentic history, turning neither to the right or left hand. Suffice to say, that by so doing, I have been thus enabled, by God's help, (see 1 Cor. ii. 10—16.) to do as I have done. And this I assert, that I can call God to witness, that I believe it correct; and have in no wise been influenced by religious animosity

—which all who know me will credit. However, to conclude, I would say to Christians, “Fear ye not, stand still, and see the salvation of the Lord”—for assuredly these things will come to pass—though incomprehensible to those who know not the power and the faithfulness of God to his promises; and his determination of destroying all who obey not the Gospel of his Son. See 2 Peter iii. “Come then, my people,” saith the Lord, “enter thou into thy chambers, and shut thy doors about thee, hide thyself as it were, for a little moment, until the indignation be overpast. For in those days, when I shall bring again the captivity of Judah and Jerusalem, I will gather all nations and plead with them in the valley of Jehoshaphat.”

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THAT THE

MESSIAH HATH ALREADY COME,

AND THAT

JESUS OF NAZARETH IS HE,

Proved from incontestible facts, compared with the manifest sense and meaning of some of the prophecies of David and Isaiah.

JESUS of Nazareth was crucified at Jerusalem, in the year of the vulgar Christian era 33, which answers to the year of the world 3794, according to the Jewish reckoning from Molad Tohu.

Now one incontestible fact is, that at that time there was not so much as one nation or people, in the whole known world, which believed in and worshipped the true God, that of the Jews only excepted; all the other nations were overwhelmed and sunk in the gross-

est darkness of Heathenism; and worshipped only false Gods and idols.

A second incontestible fact is, that at the present time, the belief and worship of the true God, the God of Abraham, of Isaac, and of Jacob, are professed and established throughout Great Britain and Ireland, France, Spain, Portugal, Germany, Italy, Sardinia, Holland, Denmark, Norway, Poland, Sweden, Prussia, Russia, Hungary, Switzerland, and in some parts of Asia, Africa, America, and the West Indian Islands.

And a third incontestible fact is, that the belief and worship of the true God, were introduced into, and planted in all the forementioned countries, by the preaching to the inhabitants of them the religion of Jesus of Nazareth, and by teaching them, and inculcating his doctrines and precepts upon them.

I say then, that the conversion of those heathen nations to the belief and worship of the one only and true God, which was, by those means, effected, was evidently the completion in part, of the prophecies of David and Isaiah, contained in the following places in the Hebrew scriptures, Psalm ii. 6—8. Isaiah ix. 1. xlii. 1—7. xlix. 6. lx. 1—3. and lxv. 1. which, if the reader will carefully and attentively examine, and candidly consider and interpret, will convince him, that the person, of whom God (Ps. ii.)



says, "He has anointed him his king upon his holy hill of Zion;" whom he calls "His begotten Son," and to whom he promises to give the "heathen for his inheritance, and the uttermost parts of the earth for his possession;" whom (Isaiah xlix.) God calls "His servant, and his elect, in whom his soul delighteth; and whom he promises to give for a covenant of the people, and for a light of the Gentiles;" and to whom God (Isa. xlii.) says, "It is a light thing that thou shouldest be my servant, to raise up the tribes of Jacob, and to restore the straitened of Israel; I will also give thee for a light to the Gentiles that thou mayest be my salvation unto the end of the earth;" These passages, I say, will convince the reader, that the person spoken of, or to, in them, can be no other but the Messiah. They will also convince him, that when the Messiah is said to be given for a light to the Gentiles, or, is called, the light of the Gentiles, or, (Isaiah ix.) "The great light, which the people that walked in darkness, and dwelt in the land of the shadow of death were to see, and upon whom it was to shine," the meaning is, that it was to be the source from which were to emanate those rays of divine knowledge and truth, which were to disperse the clouds of heathenism, and turn the Gentiles from darkness to light; and from the power of Satan unto God; those doctrines of

salvation of which he was to be the author and publisher. And that those prophecies concerning the conversion of the Gentiles, were all to be fulfilled only by and after the coming of the Messiah, that Sun of righteousness whose rising and shining forth was to enlighten all mankind. From whence it follows, that those prophecies could not be fulfilled, either in the whole, or in part, until after the Messiah came. When, therefore we see with our eyes, that those prophecies have been, in a great part, fulfilled by the conversion of many heathen nations to the belief and worship of the one only and true God, no doubt can remain upon our minds that the Messiah hath already come; and when we also see that it was Jesus of Nazareth who hath so far fulfilled those prophecies, by converting those heathen nations, we are constrained to acknowledge him to be the Messiah. Let it not be objected, that as Jesus never preached in person to those nations, he cannot truly be said to have converted them; for as it was truly God who delivered the Israelites out of Egypt, though he delivered them by the hand of Moses and Aaron, so it was truly Jesus of Nazareth who converted those nations from heathenism, though he converted them by the instrumentality of his servants.

Here, then, is a proof, that the Messiah hath already come, and that Jesus of Nazareth is he; a proof, built upon the

completion, in part, of those prophecies of David and Isaiah which foretel the coming of the Messiah to enlighten and inherit the Gentiles, that is, to convert and make them his people; to the *truth* of which *completion* all the Jews wherever they are dispersed *throughout the Christian world*, are, at this moment, *eye witnesses* themselves.

That the God of all wisdom and mercy may dispose their hearts to attend to this evidence with all that seriousness and impartiality which it deserves and demands from them, is the earnest and ardent prayer of him who subscribes himself, with the utmost truth and sincerity, what every real Christian is, and must be,

A FRIEND TO THE JEWS.

### PROCEEDINGS OF THE LONDON SOCIETY.

LETTER FROM DR. NAUDI, OF MALTA, TO THE REV. C. HAWTREY.

*Malta, July 30, 1819.*

My dear Friend,

FROM our looking at your publications, which through you, we get from time to time, and from conversation with persons lately from England, I am happy to observe the farther rising and prosperous state of the London Society for the promotion of Christianity amongst the Jews. Our good friend, the Rev. Dr. Pinkerton, who was with us in the fore part of last June, gave us the most favourable accounts of the increase of the Society, and particularly of its paying more attention to foreign objects. But the information we had by this Gentlemen on the probability of our seeing in the Mediterranean the Rev. L. Way was news for me of the greatest pleasure. Such an undertaking from so great and attached a friend to the cause of the Jews, and to

Christianity in general, could not fail to be of a great advantage.

There remains a great deal to be ascertained about the Jews living around the Mediterranean forming every where an important part in this amphitheatre of nations. The northern coast of Africa in a particular manner claims at present a tender regard from Christian research. In our last meeting, June the 14th, at the Committee of the Malta Bible Society, among the other determinations it was resolved: "That a method be immediately adopted for learning with precision the present state of the Barbary coast in relation to the operations of the Bible Society." In regard to the Jews we are informed, that in Africa, particularly in the interior parts of the empire of Morocco, where this people are particularly numerous, they are at present so degenerated and so ignorant as not to understand the Hebrew language, and

are as little acquainted with their religion. Now is this not a most favourable circumstance for introducing among them, I do not say, a good vernacular translation of the Bible alone, but together the New holy Testament of our blessed Redeemer? On the cause of the Jews throughout Italy, we may state that at present a good number of them are unbelievers, equally indifferent to Judaism as to any other religion, but there is among them a very important part which seems to look seriously at the approach of a proper reformation of their present religious system: "Many of the Jews in Italy" (says Mr. Busuaque, that Algerine Leghornese Jew, whom I mentioned to you some while ago) "are brought to think better about their religion, so as to doubt about any future coming of the Messiah. Would it not be our obligation to enlighten a little better this particular class, and put into their hands the New Testament, with other Christian publications, accommodated to the present state of their mind?"

The Propaganda Fide of Rome, from the beginning of its foundation, paid constant attention to the conversion of the Jews, both by publishing books, tracts, and catechisms, and also by having public and formal sermons expressly for the Jews, to which in Popish countries they were compelled to go and hear, and to believe that the Messiah has come. The measures of that Society

were never qualified nor well conducted for the purpose. In the first place, among their books, papers, and other publications which they used to print, the least attention they paid was to publish the holy scriptures or any part of them: in fact, before that yours and the British and Foreign Bible Societies have sent in the Mediterranean the Hebrew New Testament, I do not know if the Jews in these countries ever saw any part of it printed in their own language. Besides, that Roman Society did not treat the Jews with that kindness and love which is becoming towards those whom we would persuade and lead to the sacred truths; they used to slight, to condemn, and to press them rather to baptism than to a true conversion. According to this treatment at Rome, the Jews were treated with scorn and disdain in every Roman Catholic country, considering them as obstinate, and degrading them as an erroneous people; for which at different times they met terrible persecutions in several of the Christian countries, not excepting also the Turkish countries, where Christians were to be found; how did they suffer in the kingdom of Spain, how they were once massacred through the Maronites in the Levant!

It would have been far better if instead of publishing devotional works for the Jews, and sending Missionaries for urging them to baptism, they had erected three or four Hebrew



Christian schools in many different places, as for example, one at Leghorn, where printed books are published for the whole of the Jews living around all these surrounding countries; another at Salonichi, where the Jews are very numerous; a third somewhere in Syria, where this people enjoy great influence, it may be Damascus; a fourth at Tunis in Barbary, from whence the Jews use to write and send an infinite number of manuscripts for all Africa and the Barbarian coast. And Bibles and Testaments should be constantly sent to these particular places for being distributed in them and in their neighbourhood. I am in great hope from the Scriptures being translated in the modern language of the Greeks lately undertaken in the islands, and likely to be completed at Constantinople. The Jews in these parts live in great intercourse with the Greeks, and in almost all the Turkish countries they are equally disregarded and ill treated as there.

I repeat my ardent desire that the Rev. L. Way would come to the Mediterranean enquiring after the Jews of these parts. I assure you, that as far as my position and occupations will permit, I will help him in every respect, also by accompanying him to some of the above-mentioned or other of our neighbouring countries. The cause of the Jews is indeed much at my heart; and I think that every Christian

sensible of his duty, and considering the present providential coincidences towards their restoration, should unite, and take part in this grand object. Christianity came first from the Jews, and therefore they have a formal claim upon every one of us. And as Missionary Societies are now sending individuals every where for propagating the Gospel in the world, it will be not only unjust for us, but also cruel, if we continue so to neglect the Jews. Let us then, dear friends of Christianity, avail ourselves on behalf of the ancient people of Israel, so that by treating them with liberality, with kindness, and love, we may be able to approach nearer to them, so as to instruct them, and induce them to bestow an obedient ear to the holy and already fulfilled evangelical truths.

I should like very much to receive a letter from Mr. Way, particularly if he has in view the Mediterranean tour: I do not dare to write to him directly by such opportunities of the packets; but do give him my most affectionate love. Excuse me, my good friend, for my bad English writing, I have at present but little intercourse with the English. My brother Joseph unites with me in love to you; and I am at the same time much obliged to you for the goodness you had for him during his residence in that capital: at present he is busy in the affairs of establishing the school according to the new plan of education. Pray



give my best regards to the Committee members of the benevolent Society, for whose welfare and spiritual happiness I never cease to pray: that the great cause may go on and prosper, and the name of the Saviour, our blessed Redeemer, be known by all nations, as well as by his antient people, the Jews.

I remain,

Yours, &c.

CLEARDO NAUDI.

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JOURNEY OF THE REV. MESSRS.  
WAY AND HAWTREY INTO  
THE WEST OF ENGLAND.

THE above Gentlemen left London on the 31st of August, to advocate the cause of the Society in the West of England. Having preached at Cerne in Dorsetshire on the 1st of September, and at Bridport on the 3d, they proceeded to Plymouth Dock, where on Sunday, the 5th, two sermons were preached in the Dock chapel, and two at Stonehouse, by the permission of the Rev. Messrs. Hitchins and Davie. On Monday morning a meeting was held for the purpose of forming an Auxiliary Society for Plymouth Dock and Stonehouse. The Rev. Mr. Hitchins was in the chair. The Meeting was respectably attended, and a Committee was appointed with power to nominate their own officers.

From Plymouth Dock they proceeded into Cornwall, and

having preached at St. Austell on the 7th, and at St. Clements on the 8th of September, they attended a numerous Meeting at Penryn on the 9th, where they had also the pleasure of seeing an Auxiliary Society formed with its Committee and officers.

In the evening a Sermon was preached by Mr. Way in the parish church of Falmouth to a large and attentive congregation. Previous to the commencement of the service the following paper was found upon the church door, written as it is supposed, by a Jew resident in the town. It may suggest some useful reflections to the minds of our Christian readers.

“Our Messiah, when he comes, will establish a system of mercy, peace, and kindness upon earth; while among you Christians, nothing but disputes, animosities, and cruelties, mark your passage through the world.—Possibly your religion sanctions these things—ours does not—for with us the goodness and beneficence alone of the Mosaic laws, constitute their grand authority, and proclaim aloud their emanation from a good and beneficent God. We want no better, we expect no better, until Messiah shall indeed come. Then (if the prophets of our sacred volume speak true) the conduct of a man towards his fellows will be the reverse of what it is now; “Every man then shall sit under his vine and under his

fig-tree—nation shall no longer lift up sword against nation, neither shall they learn war any more—but the leopard shall lie down with the kid; the wolf and the lamb feed together; and a little child shall lead them.”

Has this happy period, this golden era of public peace and private love, ever yet been witnessed? Speak candidly Christian, has it been once seen through the lapse of the last 1800 years.

Your Brother of the dust,  
Zecher Lachorchan.”

*Tizri, 5823.*

On the 10th instant, sermons were preached at St. Constantine and Mawgan, after which our friends proceeded to the hospitable mansion of Colonel Sandys, at Lanarth, where they were received with that Christian kindness and attention which he and his lady are ever ready to show to those who are seeking to promote the glory of God, and the best interests of mankind. On the following Sunday two sermons were preached at the parish church of St. Kieverne.

On Monday evening, the 13th inst. a preparatory sermon was preached at the parish church of Helstone, and on Tuesday morning, a numerous Meeting was held in the Town hall, for the purpose of establishing an Auxiliary Society. On the motion of Col. Sandys, John Trevenen, Esq. was called to the chair. After the meeting had been addressed by

the several speakers who took a part in the business of the day, it was resolved that an Auxiliary Society should be formed, that John Trevenen, Esq. should be the President; Col. Sandys, Vice-President; H. M. Grylls, Esq. Treasurer; the Rev. Horace Mann, Secretary; and that the Rev. Hugh Rogers, the Rev. I. Pascoc, the Rev. H. Williams, the Rev. E. Neat, and Thomas Hawkey, Esq. should be the Committee, with power to add to their number. The thanks of the Meeting were given to Mrs. Bowdler, and Miss E. Trevenen, to whose indefatigable exertions, as members of the female Association which previously existed, the formation of this extended Society is under the blessing of God to be mainly attributed. A sermon was preached the same evening by Mr. Way at the parish church of Breage; and the following morning at Cambourne. On the 16th inst. a Meeting of the Ladies' Association at Marazion took place, and a sermon was preached in the evening at the chapel. On the Sunday following the Rev. Mr. Way preached two sermons at the chapel of Penzance, and Mr. Hawtrev preached in the morning at the parish church of Madron, and in the evening at St. Paul's. On the Monday morning a Meeting was held in the large room at the hotel to form an Auxiliary Society. Sir Rose Price, Bart. most kindly consented to take the chair on the

occasion, and opened the business of the day in an impressive speech, which showed that he not only felt the importance of the cause, but that he had attentively studied the subjects connected with it. On the motion of George Johns, Esq. the Mayor of the town, seconded by the Rev. William Trémenheere, Vicar of Madron, it was resolved, that an Auxiliary Society should be formed. It was afterwards resolved, that Sir Rose Price, Bart. be requested to accept the office of President of the Society, and George Johns, Esq. that of Vice-President; that William Dennis, Esq. should be the Treasurer, and the Rev. James Carne the Secretary of the Society.

Sermons were preached on the three following days at Redruth, Padstow, and Bodmin, to large and attentive congregations. From the latter place the advocates of our cause proceeded to Plymouth, having received a pressing invitation from some friends of Israel in that town to visit it on their return. They arrived there on the 24th inst. having been informed that a Meeting had been called for that evening at the large room in the hotel. On entering the room they had the satisfaction of finding more than 500 persons assembled to hear them plead the cause of the long neglected and still persecuted descendants of Abraham. Captain

Thicknesse, of the Royal Navy, was called to the chair, and after Mr. Way and the Secretary had spoken, the Meeting was addressed by the Rev. Messrs. Hitehins, Rawlings, Mitchell, and other Gentlemen; and it was finally resolved that a Ladics' Association for Plymouth, Plymouth Dock, and Stonehouse, should be formed in aid of the Auxiliary already established at Dock. On Sunday, the 26th, two sermons were preached at the parish church of St. Martyn's, Exeter, but no collection was made. The next day, however, notice was given that a Meeting would be held on the Tuesday morning, to give the advocates of the Society an opportunity of imparting further information. Considering the shortness of the time which intervened, the Meeting was respectably attended, and it having been resolved that an Auxiliary Society should be formed, a Committee was appointed to carry it into effect. Lieut. Col. Young of Heavytree was in the chair, and liberally put down his name for a donation of five pounds, and an annual subscription of one guinea. The whole amount of the collection made at the Meeting was nineteen pounds eleven shillings.

The collections made at the various places mentioned above are given at the end of our number, with the names of the Clergymen, Preachers, &c.



## OBITUARY.

## DEATH OF ONE OF THE JEWISH CHILDREN IN THE SOCIETY'S SCHOOL.

ON the 19th of September died in the girl's school of the London Society, Rebecca Evett, aged 12 years.

The event having occurred during the absence of the chaplain in the West of England, he heard on his return, with much satisfaction, from the Secretary of the Ladies' Committee, that there were good reasons to hope that this dear child was, in the true sense of the word, a daughter of Abraham. At his request, the particulars of what passed during her last illness were communicated to him in the following letter, which we have pleasure in being permitted to lay before our readers, as we think it cannot fail to operate as an encouragement to those who are desirous of promoting the education of Jewish Children in the principles of Christianity.

My Dear Friend,

As it has pleased our heavenly Father to remove Rebecca Evett from this world of sin and sorrow, I trust to the mansions which he has prepared for his people, and as this event, and her more immediate illness which preceded it, occurred during your absence from town, which deprived her of those instructions

you would have had so much pleasure in affording her, and prevented you also from observing the state of her mind in the prospect of eternity; it is indeed most natural for you to wish to know, what foundation there is for the hope, that she is now among the number of those, who "having washed their robes and made them white in the blood of the Lamb, are therefore before the throne of God, and serve him day and night in his temple."

I can only accede to your request by simply relating the particulars of what passed during the latter part of her illness.

In the first conversation I had with her, after reminding her of the necessity of considering the shortness and uncertainty of life, even in health, and that when we were called aside from the world by sickness, it was of still greater importance that we should think of death; I asked her if *she* thought much about it.—"Yes;" she replied, "a great deal." "And when you do think about it," I said, "have you a hope that you shall go to heaven, or do you feel fear that at the last you will fall short of it?" She replied, "I fear that I shall not go to heaven." "Why so?" I asked her: "Because I am not prepared." "What preparation," said I, "do you think needful?" "A new heart;" and wishing to know



what she understood by the term, I asked her, What she thought it was to have a new heart? She replied: "To be changed by grace." "And if you had a new heart," I said, "what do you think would be the effect of that change in you? What do you feel now, and what do you think you should feel then?" "I feel now," she replied, "that I am a great sinner, and I think, that if I was changed by grace, I should be a believer in Christ." I asked her if she thought she needed any thing to recommend her to Christ? "Yes; this new heart." "Do you then think," I added, "that if you could change yourself, and become better, and did not feel yourself to be so great a sinner, it would induce Christ to have mercy on you?" She replied, with more animation than usual, "Oh yes!" I then endeavoured, as simply as I could, to explain to her the way of salvation, particularly directing her to observe to whom all the invitations and promises were addressed—to those who were weary and heavy laden, and not to those who could come without a burden. She was very attentive; and wishing to know whether she had understood me, I enquired what she thought about it, and if her view on any point was changed? "Yes;" she replied, "I now see that I must come to Christ *as a sinner*, and not try to make myself better first!" And on my asking her,

if there would be any alteration in the subject of her prayer; she added, "Yes; I shall now pray that Christ will pardon my sins, and save me *because I am a sinner*."

After this, I again saw and conversed with her, yet, I could not discern any hopeful change, and I had great reason to fear, though I thought her views of divine things seemed to be clearer, that her heart was not really affected. I was aware how much knowledge she might possess from the many religious advantages she had enjoyed, and I anxiously wished to observe more evidence of *feeling*. Yet she always listened with pleased attention, and seemed sensible that she did not *feel* as she desired, for when on one occasion, I asked her, if she felt that she wanted any thing: she replied, "Yes; I want to think more of Christ." She knew the opinion of the medical men, and was quite aware that there was no prospect of her recovery. While conversing with her one day, I thought she appeared to be deeply sensible of her own sinfulness; and I then endeavoured, in the most forcible manner I could, to impress her with the awful state of a soul appearing before the bar of God, (which, in all probability would shortly be the case with her) unwashed in the blood of Christ, and unclothed in his righteousness. I endeavoured to draw a strong picture of the evil of sin, as rebellion against God, and

what the guilt of it must be, to require such a sacrifice: and I spoke to her of the infinite love of Jesus in leaving his glory to suffer for sinners on the cross, and that he now invited all who felt their sins, to come to him for salvation. She listened with particular attention, and her heart seemed to melt as I pleaded her case before God, and sought forgiveness through the blood of the Lamb; and I afterwards saw with pleasure, when she arose from her knees, the tears that fell as she said, "Thank you for talking and praying with me."

From this time, I thought she seemed more in earnest about her soul, and that her desire for salvation appeared deepened. But she said very little, and I was struck with her great caution in speaking of herself, or expressing the least hope which she did not feel. She sometimes asked the mistress of the school to pray with her, and always gladly received her spiritual instructions; but she was a silent and reserved child, and it was only by the kindest expressions, and the greatest encouragement, I could gain any disclosure of her feelings.

She now grew rapidly worse, and her strength appeared to be daily declining. She dosed a great deal, so that frequently when I visited her, she was unable to converse at all.

One day however she told me she felt much weaker; and hoping to discover the prevail-

ing bent of her mind, I asked her, that, supposing I had it in my power to grant her any thing she might wish for, life, health, riches, or spiritual blessings, what she would desire? She replied, that she did not wish to recover, but she wished to feel that her sins were forgiven. I had previously directed her to read the Gospel of St. John, and finding she had read the first and second chapters, I enquired if any thing had particularly struck her. She pointed me to the 29th verse, "Behold the Lamb of God, who taketh away the sin of the world!" and I asked her what she had thought about it. She replied, "I thought that Jesus was able to take away MY sins." I asked her what SHE must do. "I must behold him;" and when I enquired how she could behold him *now*, she replied, after some consideration, By prayer and by faith; she repeated also the 18—22 verses of the second chapter, and apparently gained some confidence from the resurrection of Christ.

I felt desirous to know if she was harassed by any temptations of Satan, and I enquired, if any thought ever distressed her, when she lay alone, thinking of herself; she replied, "Yes—that as I have left it so long that it is too late now." I read to her of the thief upon the cross, and spoke of the willingness of Christ to save sinners, whatever they were, or whenever they might come, and repeated to her some of the

invitations of the gospel, desiring her to mark that there was no exception made to any who did but "*come*," "*look to*," "*behold*," or "*believe in Christ*," and she seemed to derive comfort in prayer that God would give her a sense of her acceptance in the Beloved.

The next time I saw her, I asked her if any thing I had said, had given her comfort, or that she had thought much about since? She replied, "That you told me if I did but really come to Christ, he would not turn me away, and that it was not now too late." I asked her if the same thoughts had come into her mind, and again distressed her. She said, "Yes, once or twice in the night, but I remembered what you told me, and that you said that if I prayed from my heart, "*Lord remember me*," he would hear my prayer." Though she suffered much pain, she listened with great eagerness whilst more fully than I had before, I talked to her of Christ as fulfilling the law, as well as suffering the penalty of sin in the sinner's place and stead, and that his righteousness would enable the sinner to appear in the presence of a God of justice and holiness. I thought she seemed exhausted, and proposed leaving her without prayer, but she begged I would not, but that I would pray that she might be enabled to look to Christ as *her* Saviour, and that he would forgive her sins.

On the 13th of September

she was considerably weaker, but when I asked her how she felt, she replied, "More comfortable than I have before, I hope more that my sins are forgiven; I have felt happier since you have talked and prayed with me, I think I have been enabled to look more to Christ. She appeared to be very near her end, and I talked to her of the glories of the eternal world, and asked her if she felt happy at the prospect of being soon in heaven," "Yes," she replied, "because there I shall be free from pain, and sorrow, and care, and grief, and be with Christ." When I mentioned your absence from home, as preventing your coming to see her, which she seemed to have much wished for, I added, "What shall I say to him for you?" "Tell him," she replied, "I am longing for heaven to be with Christ:" and suppose, I said, it shall please God to take you home before he returns, and he should wish to know if you are blessed, for "Blessed are the dead which die in the Lord"—do you think you shall be blessed when you die?" "Yes," she said, "I hope so." When I offered to read, she requested it might be the third of John, and pointed out the sixteenth verse, as giving her peculiar comfort; "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." I wished her to give her little books away, and proposed her doing it her-



self, but she begged I would do it for her after her death, and with the greatest composure, enumerated those whom she wished to remember. I asked her how she had spent her sleepless night, she replied, in thinking of Christ, and on enquiring if she had thought much of any text, she mentioned, "Come unto me all ye that labour and are heavy laden, and I will give you rest," and all her desires seemed to be summed up, in the often repeated, though sometimes varied expression, "That I may look more *entirely* to Christ as my Saviour."

She appeared to be in almost a dying state through the week, and every day seemed as if it would be her last, her breath was so bad that she spoke with difficulty, but she told me how differently she had felt at the beginning of her illness, and that she believed my conversation with her had been blessed, and begged I would pray that God would give her his Holy Spirit, and bless to her soul all the instructions which she had received. In answer to my enquiry, she mentioned the pleasure she had had in repeating the hymns she had formerly learnt, and named the beginning of the 93d of the Episcopal Jews' Chapel Selection as one she particularly liked :

When Christ for our offences died,  
By wicked men condemn'd and slain :  
Father, forgive them, then he cried,  
Nor murmured once at all his pain.

At six in the evening of Sunday the 19th I saw her,

and found her evidently much worse, her cough was exceedingly troublesome, and finding when I asked her how she felt, that she did not seem quite comfortable, I enquired the cause, if any thoughts now distressed her ? she said, "she sometimes could not pray, and she did not feel comfortable when she could not pray for herself;" I told her that God would hear the prayers of others for her, and reminded her of the intercession of Christ, of the consolation that was to be derived from the thought, that Jesus was now pleading before the throne for his redeemed people. I read the fourteenth of St. John, and then asked her what she would wish me to pray for. She replied, "That Christ may be more precious to my soul, and that he may say to me as he did to his disciples, I will not leave you comfortless."

She saw her brother in the course of the evening, and gave him Henry's Pleasures of Religion, and asked him if he had any money, as she wished to give something to the Missionary Society before she died.

About nine o'clock, when the mistress had returned from chapel, she sent for her, and requested her to pray with her. After which she lay composed and quiet until about twelve, when apparently without suffering she fell asleep in Jesus.

Her remains were interred in Bethnal Green church yard, and were carried to the grave by six of her surviving school fellows and followed by the rest who sung a funeral hymn



on the occasion. An unusual solemnity seemed to impress the numerous spectators of this interesting scene, many of whom were heard on their departure, to implore a blessing on the Society, and its benevolent exertions.

I shall feel very thankful if this plain and unvarnished account proves a source of any satisfaction or encouragement to you, by giving you reason to believe, that while in your ministerial capacity you are endeavouring to bring these young children to Christ, that he has received one at least in his arms, and surely she is blessed.—I am, my dear friend,

Yours, &c. E. L. D.

October 5, 1819.

*To the Rev. C. S. Hawtrey.*

*Postscript to a Letter, on the Prophecies, inserted at p. 420.*

[The following letter from Mr. Bolton did not arrive in time to make the additions and alterations required.]

*Plymouth Dock, October 24, 1819.*

Gentlemen,

IN a brief sketch of the Scripture Prophecies, procured lately from me, with the intent of having them entered in the 'Jewish Expositor,' by the Rev. Lewis Way, I omitted a reference of great importance, and would therefore be thankful to you to include it, if not too late. In the second page, following the explanation of the number "666" is, speaking of the "Antichrist" to come, a reference to the first Epistle of John ii. 18. Make at the same time, a reference to 2 Thess. ii. as it so emphatically represents that great "falling away" that is to take place between A. D. 1823, and 1868, of which the seed seems at present

When we contrast these things with the scenes which have recently disgraced so many of the towns on the Continent have we not reason for thankfulness to the Almighty; may we not consider it as a token for good to our country that the hearts of British Christians have been "stirred up" to seek the eternal welfare of this long persecuted people, and indulge a hope that the overwhelming scourge shall not come nigh us, when, according to the awful denunciation of Jehovah, he shall "take the cup of fury out of the hands of his people, and put it into the hands of them that have afflicted them." Isaiah li. 22.

to be shedding throughout almost all Europe.

I am, Gentlemen,

Yours, &c.

PHILIP BOLTON.

*To the Editors, &c.*

P. S. In specifying the particular countries that are to be brought under the immediate power of Daniel's "king of fierce countenance," include also, Lybia, and Ethiopia, and Egypt if not mentioned in the number—(see Dan. xi. 43).

P. S. Although I did not retain a copy of the sketch I gave Mr. Way, yet I remember there is a passage in the first page which requires correction. I said, or pretty nearly in the same words, this proves that the French revolution, or "three days and a half" began in the middle of A. D. 1789.6

Instead of saying that they began in the middle of 1789, and then pointing to A. D. 1789.6

In addition to the collections made by our respected friends Messrs. Simeon and Marsh, contained in our number for September, we have to insert the following since made by Mr. Marsh.

|  |     |     |     |   |   |    |
|--|-----|-----|-----|---|---|----|
| Frisby Church, Leicestershire, (Rev. Mr. Noble, Vicar,) after<br>a Sermon by Rev. William<br>Marsh ..... |     |     |     | 5 | 6 | 0½ |
| Somerby Church, (Rev. W. Y. Nutt, Curate)  | Do. | Do. |     | 3 | 3 | 1½ |
| Burrow Church,   | Do. | Do. | Do. | 4 | 9 | 4  |

At the latter place an Association was afterwards formed, as was also one at Malvern Wells, of which Heneage Finch, Esq. is appointed Treasurer and Secretary.

The following is an account of the collections made by Messrs. Way and Hawtreys during their late journey.

|                 |  |    |    |    |
|-----------------|--|----|----|----|
| September 1st.  | Cerne, Dorsetshire, (Rev. Mr. Davis, Vicar)<br>after a Sermon by Rev. L. Way .....   | 18 | 2  | 9  |
| 3d.             | Bridport, Do. (Rev. Mr. Williams, Vicar) Do.   | 11 | 1  | 1  |
| 5th,            | Plymouth Dock Chapel, (Rev. Mr. Hitchins,<br>Minister,) Rev. C. Hawtreys .....   | 14 | 13 | 0  |
|                 | Evening Do. Rev. L. Way .....  | 9  | 0  | 0  |
|                 | Stonehouse Chapel, Do. ....  | 3  | 11 | 0  |
| 7th,            | St. Austell, (Rev. Mr. Smith, Vicar) Do. ....  | 8  | 12 | 11 |
| 8th,            | St. Clements, (Rev. Mr. Jenkins, Vicar) Do.  | 7  | 3  | 9½ |
| 9th,            | Penryn Meeting .....   | 5  | 16 | 6  |
|                 | Falmouth Church, Rev. Mr. Hitchins, Vicar)<br>Do. ....   | 15 | 16 | 2  |
|                 | Donation, by Rev. W. Whitehead, Mylor ....   | 1  | 1  | 0  |
| 10th,           | St. Constantine, (Rev. E. Rogers, Vicar) Rev.<br>L. Way .....  | 1  | 13 | 0  |
|                 | Evening, Mawgan, (Rev. H. Mann, Vicar)<br>Rev. C. Hawtreys .....   | 4  | 15 | 8  |
| 12th,           | St. Kieverne, (Rev. Mr. Pascoe, Vicar) Rev.<br>L. Way .....  | 6  | 14 | 0  |
| 13th,           | Helstone Church, Do. ....  | 12 | 2  | 9  |
|                 | Breage Church, (Rev. Mr. Williams, Vicar)<br>Do. ....  | 3  | 2  | 0  |
| 15th,           | Cambourne, (Rev. Mr. Rogers, Vicar) Do.<br>including Donation of £1 from Rev.<br>Mr. Bootle .....                            | 5  | 14 | 0  |
| 16th,           | Marazion Chapel, (Rev. Mr. Pascoe, Vicar)<br>Do. including Donations of £1 from Rev.<br>Mr. Pascoe and H. Blewett, Esq. .... | 6  | 16 | 6  |
| 19th,           | Madron, (Rev. Mr. Tremenheere, Vicar) Rev.<br>C. Hawtreys .....  | 9  | 5  | 2  |
| September 19th, | Penzance Chapel, (Rev. Mr. Legrice, Minister)<br>Rev. L. Way .....   | 6  | 12 | 0  |
|                 | Do. Evening, Do. ....  | 5  | 9  | 9  |
|                 | St. Paul's, (Rev. Mr. Gurney, Vicar) Rev. C.<br>Hawtreys. Collection not known   |    |    |    |
| 21st,           | Redruth, Rev. Mr. Peters, Vicar) Rev. L.<br>Way .....  | 6  | 8  | 3  |
| 22d,            | Padstow, (Rev. Mr. Rawlings, Vicar) Do. ..   | 5  | 0  | 0  |
| 23d,            | Bodmin, Rev. Mr. Wallis, Vicar) Do. ....   | 5  | 12 | 1  |
| 24th,           | Plymouth Meeting .....   | 9  | 1  | 4  |

28th, Exeter Meeting, including £5 donation and  
£1. 1s. annual subscription from Lient.

|   |    |    |   |
|---|----|----|---|
| Col. Young .....                          | 19 | 11 | 0 |
| Rev. Mr. Dennis, Budleigh Salterton ..... | 1  | 0  | 0 |

The following Annual Subscriptions were received by the Rev. C. Hawtrey.

|                       |   |    |   |
|-----------------------|---|----|---|
| Mrs. Vivian .....     | 2 | 2  | 0 |
| Miss Reynolds .....   | 0 | 10 | 0 |
| Rev. F. Jenkins ..... | 0 | 10 | 0 |

## CONTRIBUTIONS TO THE LONDON SOCIETY.

### FOR GENERAL PURPOSES.

|   |   |     |    |    |
|---|---|-----|----|----|
| Brewer, Miss Ann,   | collected by her .....  | 0   | 7  | 9  |
| F. B.—D. ....   | .....   | 2   | 0  | 0  |
| Finch, Mrs, by Messrs. Pole and Co. ....  | .....   | 4   | 4  | 6  |
| Hankey, Thomas, Esq. Fenchurch Street .....   | .....   | 50  | 0  | 0  |
| Henderson, Mr. Craigie, Co. of Edinburgh .....  | .....   | 1   | 0  | 0  |
| Jones, Mr. N. ....  | .....   | 5   | 0  | 0  |
| Kennaway, Sir John, Bart. by Messrs. Hoare .....  | .....   | 10  | 0  | 0  |
| Do. ....  | <i>Ann.</i> .....   | 5   | 0  | 0  |
| Walmsley, William, Esq. deceased, late of Sandgate, Kent,<br>Legacy of £300. deducting duty<br>and law expences. .... | .....   | 266 | 17 | 0  |
| Whitehead, Rev. W. Mylor, Cornwall .....  | .....   | 1   | 1  | 0  |
| Bradford Ladies' Society,<br>Berwick,   | by Rev. S. Redhead .....  | 10  | 0  | 0  |
|   | Parish Church, (Rev. Mr. Barnes,<br>Vicar) collection after a Ser-<br>mon, by the Rev. C. Simeon,<br>deducting expences ..... | 14  | 18 | 2  |
| Ladies' Society,<br>Bridport,   | by Mrs. Ainslie. ....   | 5   | 7  | 1  |
|   | (Rev. — Williams, Vicar) col-<br>lection after a Sermon by Rev.<br>L. Way .....   | 11  | 1  | 1  |
| Bodmin, Cornwall,   | (Rev. — Wallis, Vicar) Do. by<br>Rev. L. Way .....  | 5   | 12 | 1  |
| Cambridge Ladies' Society,<br>Cerne Abbas, Dorsetshire,   | by Rev. C. Simeon. ....   | 12  | 12 | 6  |
|   | (Rev. John Davis, Curate) col.<br>after a Sermon by Rev. L. Way. ....   | 18  | 2  | 9  |
| Drayton Beauchamp Society,<br>Dublin Do.  | by Rev. B. Woodd .....  | 5   | 0  | 0  |
| Ely,  | by Rev. George Clarke. ....   | 89  | 1  | 8  |
|   | Rev. James Scholefield, by Rev.<br>C. Simeon .....  | 3   | 3  | 0  |
| Exeter,<br>Falmouth,  | by Rev. R. H. Carne .....   | 3   | 4  | 8  |
|   | (Rev. — Hitchins, Vicar) col.<br>after a Sermon by Rev. L. Way .....  | 15  | 16 | 2  |
| Hackney and Clapton Society,<br>Helstone Do.  | by Mrs. Barker. ....  | 4   | 14 | 0  |
| Hereford Do.  | by Rev. Horace Mann, <i>Con. Col.</i> .....   | 35  | 5  | 9  |
| Ipswich Do.   | by Mrs. Hale .....  | 3   | 10 | 10 |
| by Rev. I. T. Nottidge .....  | .....   | 33  | 4  | 10 |
| Littlebury, near Saffron Walden, Essex, Parish Church, (Rev.<br>Henry Bull,) collected after a<br>Sermon by him ..... | .....   | 5   | 13 | 11 |
| Littlebury Association,<br>London, Percy Chapel,  | by Mrs. Bull. ....  | 3   | 3  | 4  |
|   | Collection after Sermons by<br>Hon. and Rev. T. Noel and<br>Rev. Dr. Jennings .....   | 68  | 10 | 0  |

FOR GENERAL PURPOSES.—*continued.*

|                              |                                   |    |    |    |
|------------------------------|-----------------------------------|----|----|----|
| London Ladies' Society,      | by Miss Rivington ....            | 96 | 0  | 1  |
| Do. Do.                      | from Leicester and Leicester-     |    |    |    |
|                              | shire Ladies, by Rev. William     |    |    |    |
|                              | Marsh .....                       | 32 | 19 | 0  |
| Mawgan, Cornwall,            | (Rev. Horace Mann, Vicar) col.    |    |    |    |
|                              | after a Sermon by Rev. C. S.      |    |    |    |
|                              | Hawtrej .....                     | 4  | 15 | 8  |
| Padstow, Do.                 | (Rev. — Rawlings, Vicar,) Do.     |    |    |    |
|                              | by Rev. L. Way .....              | 5  | 0  | 0  |
| Peterborough,                | by Rev. I. S. Pratt, Prebendary   |    |    |    |
|                              | and Vicar .....                   | 4  | 5  | 0  |
| Plymouth, Stonehouse Chapel, | (Rev. Mr. Davy) col. after a      |    |    |    |
|                              | Sermon by Rev. L. Way ....        | 3  | 11 | 0  |
| Preston Society, Lancashire, | by Rev. R. C. Wilson, M. A. Vicar | 26 | 17 | 0  |
| Reading Do.                  | by Mrs. French, 6 months col...   | 10 | 0  | 0  |
| Shaftsbury Do.               | by Mr. Jesse Upjohn .....         | 1  | 16 | 8  |
| Sherborne Do. Dorset,        | by Misses A. and H. Spratt ....   | 10 | 0  | 0  |
| St. Austle, Cornwall,        | (Rev. — Smith, Vicar) col. after  |    |    |    |
|                              | a Sermon by Rev. L. Way....       | 8  | 12 | 11 |
| St. Clements, near Truro,    | (Rev. — Jenkins, Vicar) Do. by    |    |    |    |
|                              | Do. ....                          | 7  | 3  | 9  |
| St. Constantine, Cornwall    | (Rev. E. Rogers, Vicar) Do. by    |    |    |    |
|                              | Do. ....                          | 1  | 13 | 0  |
| Tamworth Society,            | by Rev. F. Blick .....            | 5  | 0  | 0  |
| Thorne Ladies' Society,      | by Miss Benson.....               | 2  | 0  | 0  |
| Do. Do.                      | by Miss E. Benson .....           | 1  | 0  | 0  |
| Wirksworth Do.               | by Mrs. Blackwell .....           | 6  | 0  | 0  |

## FOR HEBREW TESTAMENT FUND.

|  |                               |    |    |   |
|--|-------------------------------|----|----|---|
| Anonymous,   | by Mr. H. Grey, Edinburgh.... | 50 | 0  | 0 |
| Sherborne, Rt. Hon. Lady .....                             | <i>3d Donation</i>            | 10 | 0  | 0 |
| Littlebury, near Saffron Walden, Essex, Anonymous, by Rev. |                               |    |    |   |
|  | Henry Bull, A. M. Vicar ....  | 1  | 0  | 0 |
| London Ladies' Society,                                    | by Miss Rivington .....       | 1  | 15 | 0 |
| Shaftesbury Do.  | by Mr. Jesse Upjohn .....     | 1  | 7  | 6 |

## BUILDING FUND FOR SCHOOLS.

|  |                          |   |    |   |
|--|--------------------------|---|----|---|
| Davis, Miss, Pentonville .....         | <i>For Female School</i> | 1 | 1  | 0 |
| Metcalfe, Mrs. 196, Tooley Street..... | <i>Do.</i>               | 1 | 1  | 0 |
| Pinheiro, Mrs. Whitechapel .....       | <i>Do.</i>               | 1 | 0  | 0 |
| Hans Town Ladies' Society, .....       | <i>Do.</i> 16th quarter  | 3 | 3  | 2 |
| Do. ....                               | <i>Do.</i> 17th quarter  | 2 | 16 | 0 |
| Helstone Do.                           | by Miss Trevenen .....   | 6 | 0  | 3 |

## FOR FUND FOR FOREIGN SCHOOLS AND MISSIONS.

|   |                                |    |    |    |
|---|--------------------------------|----|----|----|
| Sherborne Lodge, Gloucestershire, Right Hon. Lady Sherborne |                                | 5  | 0  | 0  |
| Dublin Society,   | by Rev. G. Clarke from Furnace |    |    |    |
|   | Association, Miss Neville .... | 10 | 18 | 4  |
| Hereford Do.  | by Mrs. Hale .....             | 3  | 10 | 10 |
| Kettering Do.   | by Miss Grene .....            | 8  | 17 | 5  |
| Thorne Ladies' Do.  | by Miss E. Benson .....        | 1  | 0  | 0  |

Our Friend is respectfully informed that the remainder of the Donation is received.





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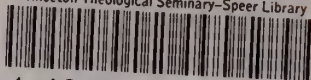
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